UNIT-12

Language and Communication

Syllabus Mains: - Human language- properties, structure and linguistics hierarchy, language acquisition- predisposition, critical period hypothesis. Theories of language development (Skinner, Chomsky), Process and types of communication. Effective communication training.

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Introduction

a system of conventional spoken or written symbols by means of which human beings, as members of a social group and participants in its culture, communicate.

CHARACTERISTICS OF LANGUAGE

Definitions of language

Many definitions of language have been proposed. Henry Sweet, an English phonetician and language scholar, stated: “Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts.” The U.S. linguists Bernard Bloch and George L. Trager formulated the following definition: “A language is a system of arbitrary vocal symbols by means of which a social group cooperates.” Any succinct definition of language makes a number of presuppositions and begs a number of questions. The first, for example, puts excessive weight on “thought,” and the second uses “arbitrary” in a specialized, though legitimate, way (see below).

A number of considerations enter into a proper understanding of language as a subject:

1. Every physiologically and mentally normal person acquires in childhood the ability to make use, as both speaker and hearer, of a system of vocal communication that comprises a circumscribed set of noises resulting from movements of certain organs within his throat and mouth. By means of these he is able to impart information, to express feelings and emotions, to influence the activities of others, and to comport himself with varying degrees of friendliness or hostility toward persons who make use of substantially the same set of noises.

2. Different systems of vocal communication constitute different languages; the degree of difference needed to establish a different language cannot be stated exactly. No two people speak exactly alike; hence, one is able to recognize the voices of friends over the telephone and to keep distinct a number of unseen speakers in a radio broadcast. Yet, clearly, no one would say that they speak different languages. Generally, systems of vocal communication are recognized as different languages if they cannot be understood without specific learning by both parties, though the precise limits of mutual intelligibility are hard to draw and belong on a scale rather than on either side of a definite dividing line. Substantially different systems of communication that may impede but do not prevent mutual comprehension are called dialects of a language. In order to describe in detail the actual different speech patterns of individuals, the term idiolect, meaning the speech habits of a single person, has been coined.

3. Normally, people acquire a single language initially—their first language, or mother tongue, the language spoken by their parents or by those with whom they are brought up from infancy. Subsequent "second" languages are learned to different degrees of competence under various conditions, but the majority of the world's population remains largely monolingual. Complete mastery of two languages is designated as bilingualism; in a few special cases—such as upbringing by parents speaking different languages at home—speakers grow up as bilinguals, but ordinarily the learning, to any extent, of a second or other language is an activity superimposed on the prior mastery of one's first language and is a different process intellectually.

4. Language, as described above, is species-specific to man. Other members of the animal kingdom have the ability to communicate, through vocal noises or by other means, but the most important single feature characterizing human language (that is, every individual language), against every known mode of animal communication, is its infinite productivity and creativity. Human beings are unrestricted in what they can talk about; no area of experience is accepted as necessarily incommunicable, though it may be necessary to adapt one's language in order to cope with new discoveries or new modes of thought.

Animal communication systems are by contrast very tightly circumscribed in what may be communicated. Indeed, displaced reference, the ability to communicate about things outside immediate temporal and spatial contiguity, which is fundamental to speech, is found elsewhere only in the so-called language of bees. Bees are able, by carrying out various conventionalized movements (referred to as bee dances) in or near the hive, to indicate to others the locations and strengths of nectar sources. But nectar sources are the only known theme of this communication system. Surprisingly, however, this system, nearest to human language in function, belongs to a species remote

from man in the animal kingdom and is achieved by very different physiological activities from those involved in speech. On the other hand, the animal performance superficially most like human speech, the mimicry of parrots and of some other birds that have been kept in the company of humans, is wholly derivative and serves no independent communicative function. Man's nearest relatives among the primates, though possessing a vocal physiology very similar to that of humans, have not developed anything like a spoken language.

Language interacts with every other aspect of human life in society, and it can be understood only if it is considered in relation to society. This article attempts to survey language (both spoken and written) in this light and to consider its various functions and the purposes it can and has been made to serve. Because each language is both a working system of communication in the period and in the community wherein it is used and also the product of its past history and the source of its future development, any account of language must consider it from both these points of view.

The science of language is known as linguistics. It includes what are generally distinguished as descriptive linguistics and historical linguistics. Linguistics is now a highly technical subject; it embraces, both descriptively and historically, such major divisions as phonetics, grammar, and semantics, dealing in detail with these various aspects of language. For a full account of the theory and methods of linguistic science,

Language

We communicate many of our thoughts and feelings thought language. For this reason alone, languages plays an important role in our daily lives. But we have a fascination with language . For centuries, philosophers and psychologists have speculated about the very nature of languages. Is language innate, that is, do children from the world over learn the same basic elements of language? Is language such a powerful force in our lives that it actually determines the way we perceive the world around us? Finally, is a language a uniquely human trait, or do animal have language as well? We will take a close look at language in order to examine these fundamental questions.

Three Criteria of a Language: [Human language properties,]

Many scholars specify three basic criteria of a language: **semanticity, generativity,** and **displacement** (Brown, 1973). Before we define these criteria, however, several points are worth nothing. First, these are not the

only criteria one might choose. Scholars have debated the issue for years, and not everyone agrees on the fundamental characteristics of a language. Second, although we will describe the criteria primarily in terms of human language, we do not mean to imply that only humans have languages, or that all language is spoken. In fact, for the criteria to be meaningful, they must tell us in the most general terms what a language actually is.

1. Semanticity

Semantics is the study of how meaning is expressed through words the sentences?. For example, the sentence "The man drove the car" conveys meaningful information about the relationship between a person and an object. However, if the words in this sentence were rearranged to read, "The car drove them man, the sentence would no longer be meaningful. **Semanticity,** or meaningfulness, is the most fundamental element of language. We can safely assume that if species does not communicate meaningful information, no language is present in that species.

Do all species communicate meaningfully? Many do, but there is a good deal of difference in how much information is communicated. The honeybee provides an interesting illustration of this point. When a worker bee returns from a food-finding expedition, it communicated information about the food source to other bees in the hive. The worker bee does this through a series of elaborate movements on the wall of the hive that indicate the approximate distance to the food and, in the event the distance is quite far, the direction the other bees will have to travel to reach the food (von Frisch, 1974). If the food is less than 100 yards away, the worker bee traces a circular path on the wall of the hive. This is usually referred to as the "round dance" and is easily distinguished from the "waggle dance" that is performed when the food source is more than 100 yards away. The straight line segment of the indicates direction to the food source, while the duration of the waggle dance indicates the distance to the food source.

The dance of the honeybee is quite remarkable, but there are still major limitations on what can be communicated from one bee to another. What happens if a worker bee must exert extra effort to reach a food source, such as when the bee has to fly uphill? On returning to the hive, the bee will indicate that the food is much farther away than it actually is (McNeil, 1970). This overestimation occurs because the bee has no way of communicating subtle changes in its environment. It has only a limited semantic system. Bee cannot use their dance to provide subtle and detailed information about their environment. Furthermore, the dance of the bees, however fascinating, lacks the additional elements required for a language-generactivity and displacement.

2. Generativity

Human language is creative. Rarely in the course of a day do we express the same sentence more than once. Over a lifetime, we use thousands of different sentences. This property of language is called generativity, which can be defined as the ability to use a finite number of words and rules for combining words to produce an almost infinite number of sentences. Consider the following sentence:

The boy hit the ball.

This simple idea can be changed into a number of different ideas by rearranging the elements of the sentence and adding one or two additional words. Thus, each of the following sentences is generated quite easily from the basic underlying notion of the boy hitting the ball: The ball was hit by the boy.The boy did not hit the ball.What did the boy hit?

Generativity is important because all organisms, both human and animal, have limitation on what they can remember. If we could not use rules to generate sentences but whether had to commit to memory all our past sentences, we would be severely restricted in what we are able to say.

3. Displacement

People often talk to one another about the objects and events in their immediate surroundings. But humans are not limited to talking about the here and now. We have the ability to talk about people and objects the listener has not seen and to describe past and future events. Our sentences are independent of the setting in which they are spoken. People who are listening to us do not even have to be in the same physical location in order to understand what we are saying.

Psychologists refer to this skill as displacement. Displacement is the property of language that allows us to convey information about events that occurred at another time or in a different place. As a consequence, we can learn a great deal through the experience of others. Displacement is thus an important characteristic of language because it permits the rapid transmission of complex information from person to person and from generation to generation.

The three criteria we have just described give us a broad definition of a language as a form of communication characterized by semanticiity, generativity, and displacement. Note also that these criteria do not restrict the term language to a particular mode of expression, that is, to the spoken word not

do they define language as a uniquely human faculty. The precise form that a language takes remains an open question. For example, deaf people, who often communicate through signs made with the hands, provide one example of a true language expressed in a different modality. Although these signs may look like a confusing blur of rapid hand movements, to another deaf person (or to others familiar with signs) they are the basic units of arich and expressive language that allow the signer to "speak" effectively and even create poetry and music. Is it possible that chimpanzees, who likewise communicate through signs and symbols, also possess a language? We will return to that question after we describe that characteristics of a spoken language.

Components of a Spoken Language:[structure and linguistics hierarchy]

Although it is not the only form of language, the oral or spoken form is by far the most common. The world's many cultures are united by the use of a rich variety of spoken languages. A spoken language has three major components: phonology, syntax, and semantics. Each component makes a distinct contribution to the sentences we speak and understand. The components do not operate in isolation, however. Rather, they function together to form the grammar of a language. By grammar, we mean the set of rules that allow us to speak and comprehend our language.

1. **Phonemes**

Phonology refers to the study of how sounds are combined to produce words and sentences. Although you may think of words as the smallest units of sounds, they are actually formed from a smaller class of sounds known as phonemes. A phoneme is the smallest unit of sound in a spoken language that influences the comprehension and production of a larger unit, such as a word. There are approximately 45 distinct phonemes in English that correspond roughly to the consonants and vowels to the alphabet. They must be combined with one another to produce generally recognizable sounds. In the English language, phonemes include such sounds as the t at the beginning of tea and the k at the beginning of key. You might note that tea and key sound exactly the same except for the initial t and k of each word. The difference in the meaning of tea and key is expressed through a single phoneme at the beginning of each

word. This is the primary function of phonemes: they are sounds that help us distinguish the meaning of one word from another.

2. Morphemes

The smallest meaningful elements of a spoken language are morphemes. Words are morphemes, though not all words are single morphemes. When a speaker uses the word pictures, for example, he or she is actually using two morphemes. One is picture and the other is the plural ending s. The first morpheme tell us that the speaker is referring to a drawing or photograph. The second morpheme tell us that the speaker is referring to more than one object. The plural ending s is a morpheme because it adds new information, and thus new meaning, to the speaker's utterance.

Other examples of morphemes include suffixes, such as ing, and prefixes, such as anti. The importance of suffixes and prefixes can be shown by considering the difference between run and running, or establishment and antiestablishment. In each case, the addition of the suffix or prefix produces a change in meaning. Phonology is important because it allows us to distinguish between acceptable and unacceptable words. For example, each of the following sequences of letters is probably unfamiliar to you, but you can use your knowledge of English to determine which one is actually a word: KfergKnoutKbear

The sequences beginning with kf and kb can be ruled out because you know intuitively that English words do not begin with these letters. The sequence knout is a possibility because English permits kn at the beginning of words (such as in knight and knot). Incidentally, knout is an English word for a whip with long leather thongs.

3. Syntax

Syntax is the of rules that determines how morphemes are combined to form grammatically correct sentences. All languages have rules specifying what is and is not an acceptable sentence. Consider the following two sentence:The boy ran away.Boy the ran away.

Adult speaker of English know that the first sentence is grammatically correct and that the second is incorrect. The rules of English do not permit a noun phrase (the boy) to be formed by placing the article (the) after the noun (boy).

It is worth nothing. However, that syntactic rules are arbitrary. English generally does not allow the adjective to follow the noun, but other languages, such as Spanish and French, do. Furthermore even within cultures, certain dialects use syntactic rules that differ from the standard form psychologists

must be aware of this point when assessing the syntactic skills of individuals from communities that have substantial non- standard dialects, such as some black or Hispanic communities.

4. Semantics

As we noted earlier, semantics is the study of how meaning is expressed through words and sentences. Meaning is a very complex aspect of language. Words, for example, can refer to concrete objects (such as ball or horse), to abstract qualities (such as beauty and love), and to relationships among objects (such as more or better). In addition, some words can have both a denotative and a connotative meaning. The denotative meaning of a word is its literal meaning; the connotative meaning of a word is its emotional or affective meaning. For example, the literal or dictionary meaning of house and home is about the same: they both can be defined as a building in which people live, or a residence for human beings. But the connotative meanings are slightly different. The word home conjures up an image of a warm, relaxing, and pleasant place, whereas house seems to be a more impersonal term.

But the complexity of word meaning does not end at the level of individual words. Meaning is often determined by subtle differences in the way something is said, or even the context in which it is said. If, for example, a policeman stops you for speeding and says, "May I see your license, please," you would be foolish to interpret the remark as a polite inquiry. It is a command, not a questions, as you would soon find out if you answered, "No" The role of contextual meaning in particular, and the social uses of language more generally, form a special branch of semantics known as pragmatics (Macauley, 1980).

In summary, the three major components of a spoken language are phonology, syntax, and semantics. They operate together to form the grammar of a language; that is, the set of rules that allows us to produce and comprehend the words and sentences we know. In the following section, we will consider the question of how people learn these rules or, to put it more directly, how a spoken languages develops.

5. Pragmatics: The knowledge of context in which language is used is called pragmatics.

The Development of Language

A language develops rapidly. Children acquire much of their native languages in the first 5 or 6 years of life. They progress from babbling to their first real words before the age of 1. By the time they are 2, most children have begun to

combine words into primitive sentences. Shortly thereafter language begins to develop by leaps and bounds. Vocabulary size increases dramatically, sentences become noticeably longer, and children begin to produce and comprehend complex sentences. However, it would be misleading to suggest that children learn of their native languages by age 6. Many of the subtleties of language develop in the primary grades (ages 6 through 12) or even beyond. Nevertheless, any theory of language development must account for the considerable progress children make before they begin their formal schooling.

1. Babbling

Infants produce many sounds before the say their first words. They cry, they laugh, and they yell in anger. They even sneeze and hiccup. But until 5 or 6 months of age, they do not produce sounds that resemble a human language. The first sounds that do resemble languages which occur during what is called the babbling stage, seem to be a mixture of the phonemes adults use. During this stage, infants will produce such sound quite frequently, sometimes with no one else around. For this reason, psychologists call these sound spontaneous babbling.

All infants, regardless of their nationality begin to babble at about the same age and with many of the same sounds (Jakobson, 1968). If you were to listen to a tape recording of the spontaneous babbling of infants from many different countries, you would not be able to distinguish the sounds of one infant from the sound of another (Atkinson, Mac-Whinney, & Stoel). The onset of spontaneous babbling seems to be under the control of biological or maturational factors. Although the course of babbling in children with certain disabilities, such as deafness, is uncertain (Gilbert, 1982) in general we may assert that neither the physical condition of the child not the culture in which the child is reared influences the course of early babbling.

What happens to infant babbling? Gradually infants begin to change their babbling sound into the *phonemes* of their particular environment? This means that Chinese infants begin to make sounds that resemble Chinese words, French infants begin to produce sounds that resemble French words, and so forth. In most cases, this shaping process takes place through infants' interactions with their parents. As parents and children begin to play and vocalize with each other, the babbling sound become progressively more like the parent's language .

2. **Single Words**

Somewhere around their first birthday, children begin to talk. Words come slowly at first. A child might say "ball" at one moment and then not use the

word again for several weeks. Pronunciation is also erratic. Some children speak clearly, while others are difficult to understand. However, in terms of the development of language, pronunciation is not important. A child knows a word as long as he or she produces the same sound consistently when referring to an object (de Villiers & de Villiers,). For example, if a 2-year-old produced the sound "soo," you might be puzzled at what the child said until his mother explained, "Oh, that's just Jamie's world for shoe."

What do children talk about when they produce their first words? Apart from the fact that they are all nouns, what do these words have in common? What aspect of their environment is so noticeable to these children that they comment on it through their first words? Interestingly, all of these words represent objects that have a dynamic quality. They are objects that move or change in the course of the children's interaction with them. Socks go on and off the foot. A ball rolls towards and then away from the child. Daddy is a person who comes and goes, picks up the child and puts him down, and so forth. A very large percentage of the child's first word refers to objects that have a dynamic quality (Nelson, 1973). This is all the more impressive because children do not talk about many objects in their environment that are static or unchanging. They are not likely to say chair, table, couch and the like even though they have equal opportunity to do so. Something about movement and action is important to 1-year old children. Since the child's actions are also important in the development of intellectual skills.

3. Word Combinations

Between the ages of 1 and 2, children begin to combine words. A typical example might involve an 18-month-old who says "big truck" while looking out the window at a passing truck. The child is referring to an event that is plainly visible, and thereby illustrating an important feature of children's early word combinations: much of what children say in their early language development is a comment on objects and people in the immediate environment. Only later on do they start to talk about events that are not immediately visible to them (Brown, 1973). For example, by the age of 2, a child might begin talking about "Daddy" even thought his or her father is nowhere is sight. Only a few months later, at roughly 2 1/2 years, children extend this skill even more by referring to events that have happened days or even weeks earlier (Sachs, 1979). Talking about events that have happened long ago is an important addition to the language development of young children.

Slobin Presented a sampling of the two word combinations of children from six different cultures (Slobin, 1970). Notice that children in each culture express certain basic facts about their environment. For example, 1-to 2-year old

children are fond of talking about possession ("Mama dress"), that is, the fact that an object belongs to a particular person. They talk about action in two ways: sometimes they note the object of an action ("hit ball") and at other times they comment on the agent or person performing the action ("Bambi go") what is most striking about these early word combinations is that children the world over comment on precisely the same features of their environment (Brown, 1973). This suggests that language, or perhaps more accurately the thought processes that underlie language, are a universal aspect of human development. As we shall see, the similarity in children's language may be a reflection of a common path in their intellectual or cognitive development.
Children's early language is also striking because it reveals an awareness of word order. Children say "big truck" and not "truck big" as they watch a truck pass by. As Daddy leaves the room, the response is "Daddy go" and not "go Daddy". Children are using word order to express the way they observe the events in their environment unfolding. Perhaps more importantly, word order is part of the syntax of a language. By using word order appropriately, children are taking their first steps toward mastering the extremely complex rules of syntax.

4. Sentences and Complex Constructions

Many of child's early word combinations are not really sentences. But at some time between the ages of 2 and 3, children begin producing sentences with subjects and predicates. They will say such things as "Daddy go out," "where truck go?" or "Mommy pick me up." Notice that these sentences are still incomplete and do not include certain words or morphemes that an adult world use. Still, the child's utterances are becoming progressively longer and more adultlike.

Although language develops rapidly at this stage, the rate of acquisition from one child to the next varies considerably. One 3-year-old may produce sentences that are far longer and more complex than those of another 3-year-old. Because age is not a good indicator of children's language development, a far better index, known as the **mean (or average) length of utterance (MLU),** was developed. MLU is determined by first counting the number of words or morphemes in each sentence the child says, then dividing this number by the total number of sentences the child actually produces. For example, if a child produced 100 sentences, and these sentences contained a total of 300 words and morphemes, the child's MLU would be 3.00.
MLU is an excellent indication of how rapidly the child's language is developing.

One consistent way that languages develops is through the addition of new morphemes. The sentences “Daddy go out” becomes “Daddy going out”. There is Mommy shoe becomes “There is Mommy’s shoe.” Children acquire these morphemes in a very predictable order. For example, the suffixing, which can be added to many verbs (going, running, and the like) appears in the child’s vocabulary before the apostrophe s, which is used to denote the possessive form (Daddy’s shoe). The passive form in turn appears before the suffix ed, which is used to denote the past tense of many verbs.

Children’s language becomes noticeably more complex between the ages of 3 and 5. In part, this occurs because children’s sentences continues to lengthen and because new words appears in their vocabulary. But what is more striking than either sentence length or vocabulary size is the type of sentences children produce. By roughly age 5, children are using two types of sentences that are characteristics of adult speech: the embedded sentences and the tag question.

Look closely at the following sentence spoken by a 4-year-old. The child was watching her mother bake a cake when she said, “I see what you made.” What is important about this sentence is that the child has actually combined two difference sentences into one. At an earlier age, the child would have said, “I see cake,” and a little later, “You make cake.” But rather than produce two different statements, the child has combined them. An embedded sentence is thus a sentence constructed by the insertion of one simple sentence within another. Embedded sentence are important because they allow the child to convey a good deal of information in a precise and efficient manner.

Children also begin to produce complex questions between ages 3 and 5. one particularly impressive fear occurs when the child takes a simple sentence such a “Daddy is here” and adds a phrase to the end that converts the sentence to a question. “Daddy is here, isn’t he?” This is called a tag question because the minor addition or tag at the end of the declarative statement (“Daddy is here”) converts it to a question. Tag questions may appear quite simple, but they actually demand a good deal of grammatical sophistication. Think of what is required to change each of the following sentences into an appropriate tag question:

The boy is here.

They don’t eat oranges.

In the first instance, the child must say, “The boy is here, isn’t he?” The phrase “isn’t she” or “isn’t it” would be wrong because the pronoun in the tag (he) must match the subject of the sentence (the boy). The second example is even

more complex. The child must say, “They don’t eat oranges, do they?” and not, “They don’t eat oranges, don’t they?” The negative verb “don’t” must be changed to the positive verb “do”. The fact that young children produce correct tag questions is an indication of their mastery of the subtle rules that govern the syntax of languages.

Theories of Language Development

Theory 1: language is acquired

This theory begins with the commonsense assumption that children learn language by imitating their parents. Proponents of this theory believe that by talking to their children, parents provide a model of the grammar of language that the children then copy. The language of the child becomes progressively more like that of adults as the child continues to learn new words and phrases through imitation (Moerk & Moerk, 1979).

How successfully does theory I explain the development of language? Briefly, this theory accounts for part of the puzzle of early language development. Studies of young children who were observed at home talking to their parents demonstrate that imitation is quite variable from one child to the next. Approximately 30 children have been studied carefully, with the result revealing that roughly one fifth of the children imitated between 30 and 40 percent of what their parents say. The rest of the children imitated less than 10 percent of what they heard (Snow, 1981). However, there is little question that when children imitate, they intend to communicate something important (Snow, 1983). Thus, imitation makes a significant contribution to language development, but by itself could not facilitate the rapid acquisition of language discussed earlier.

It is important to note that imitation of parental speech is but one way that parents might influence the child’s development of language. Parents also talk to their 1-and-2-year old children in short, easy-to-understand sentences (Hoff-Ginsberg & Shatz, 1982). This simplified manner of talking to children makes the child’s task of learning a native language much easier and more efficient (Furrow, Nelson, & Benedict, 1979). How parents talk to children is thus an important part of the child’s own language development.

Theory 2: Language Is Innate

This theory assumes that humans have an innate disposition to acquire language rapidly (Chomsky, 1968). The theory predicts that many of the basic rules of syntax and semantics are universal because human are disposed to learn language in a particular way despite wide variation in their environments. Proponents of this theory believe that we are "preprogrammed" to learn language in a rapid and systematic manner.
What evidence supports this theory? Leneberg (1967) provided an extensive account of the biological basis of language. He showed that certain characteristics of the brain, the larynx (voice box), and the face (specifically the teeth and mouth) distinguished humans from other primates and allowed our species to develop language. Although using the larynx and face as evidence for this theory is somewhat controversial because to do so restricts the concept of language to speech, other researcher have tended to agree that specialization within the human brain makes language a uniquely human trait (Geschwind, 1970).

Another argument frequently advanced in support of the innate theory of language development rests on two well-documented findings that we have already encountered: (1) children make rapid progress during their first 5 or 6 years in the development of language, and (2) they do so in the absence of explicit or formal language lessons. These findings have suggested to Noam Chomsky (1968, 1975), a well-known linguist, that we must have an inborn disposition to learn language. Were it otherwise, Chomsky has argued, we would never be able to acquire language as quickly as we do without formal training.

Theory 3: Language Is Dependent Upon Cognition

This theory assumes that there is an important cognitive basis of language development. Proponents of the theory believe that language takes the particular form that it does because the child is expressing through language his or her understanding of the word. Jean Piaget, a major theorist whose work, is perhaps the best-known advocate of this position. Piaget contends that language is dependent upon thought (Piaget & Inhelder). By this he means that certain words or phrases can appear in the child's vocabulary only after the child has mastered the corresponding cognitive principle. For example, Piaget would predict, that a child can begin talking about objects that are not present in the immediate surroundings only after the child has developed the ability to find objects that are hidden from view. In other words, the child must first have the understanding (cognition) that hidden objects continue to exist before he or she can use language to talk about these "absent" objects. An important study of the

development of cognition and language in three young children supported Piaget's point. This study showed that the children talked about absent objects only after they had achieved a very advanced level on a separate test of their ability to find objects that were placed out of view (Corrigan, 1978).

Theory 3 is most useful in providing a broad context for language development. It postulates that the child's language will reflect his or her understanding of the environment. If, for example children are attracted to objects that have a dynamic or changeable quality, then they should be more likely to talk about the changeable objects in their environment. Furthermore, this theory proposes that language is actually dependent upon the development of a wide a range of perceptual and cognitive skills.

Evaluating Theories of Language Development

Which of the theories that we have just reviewed provides the most plausible account of language development? As in most scientific endeavors, no single theory provides all the answers. Rather, each theory answer some of the fundamental question about language.
The first theory, which focuses on the nature of the child's linguistic environment, addresses the question of formal teaching. One way they do so is by imitating their parents. However, because imitation occurs infrequently, proponents of this theory have turned to another aspect of the linguistic environment – the nature of the speech addressed to young children. Parents speak to their children in short, redundant, and grammatically correct sentences that facilitate language learning. In doing so, parents simplify the child's task of understanding the basic elements of language.

The second theory addressed the question of why many elements of language are universal. We noted earlier that children from many different cultures express the same basic nations in their first words and phrases. If there is an innate is basis to language development, then we might expect that there would be some universal elements of language. This theory is therefore most useful in explaining the similarities in the language development of children from widely different backgrounds.

The third theory holds that the growth of language can be predicted from an understanding of the child's cognitive skills. It thus addresses the relationship between thinking and language, and is most helpful in showing how the child's language is part of a broader set of cognitive skills.

Language and Thought----------

One assumption about the language-thought relationship is that thought structures language. Piaget adopted this position when he suggested that advances in language depended on the development of thought (theory 3).

Theoretically, however, one could make the opposite case. Rather than thought structuring Language, language might structure or determine thought. From this perspective, thought becomes "relative" to the language in which it is expressed. This is the essence of the **linguistic – relativity hypothesis** proposed by Benjamin Whorf (1956). The linguistic relativity hypothesis proposes that the language of a particular culture determines the way people of that culture perceive and understand the world they live in.

Whorf believed that the language we speak strongly influences the way we perceive and categorize the world. This principle implies that people who speak different languages should understand the world in very different ways, which is both a sobering and thought-provoking idea. Might world leaders, for example, misunderstand one another because their different languages dispose them to think about global problems in radically different ways? Naturally, such a far-reaching proposal has led to considerable research and lively debate.

Whorf based his hypothesis on the observation that people in different cultures often have very different ways of talking about the same phenomenon. Perhaps his most famous example is the difference between English and Eskimo languages. While English has one word for snow, Eskimo has at least four different words. Whorf believed that this linguistic difference made it much easier for Eskimos to perceive actual differences in snow. Of course, English makes some distinction not found in other languages. The Hopi Indians, for example, do not mark verb tense (such as past tense) with special endings, such as ed. In Whorf's view, this should make it more difficult for the Hopi to think about past events.

The linguistic-relativity hypothesis is an intriguing proposal, but how can we test the validity of such an idea? One method is to look at a concept that is important to all cultures, such as the perception of color, and then examine the color distinctions made by different cultures and the words used to describe those distinctions. If, for example, culture A has many different color words while culture B has only a few, it follows form the hypothesis perceiving some of the color distinctions common to culture A. Thus, the linguistic-relativity hypothesis would predict that a limited number of color words leads to a restricted number of color words leads to a restricted number of color discriminations. However, this is not true. The Dani, for example, who have only 2 color words, can make color distinctions identical to native English speakers who have 11 basic color words (Rosch, 1974).

Results of this kind have led psychologists to suggest that, while languages may reflect environmental distinctions important to a particular culture, they do not create those distinctions, nor do they prevent people from making them (Slobin, 1979). English provides one illustration of this point. Although English has only one word for snow, speakers of English (especially skiers) can perceive many differences in snow if the occasion demands.

What is the current state of the linguistic-relativity hypothesis? Few people subscribe to the hypothesis as originally formulated. Instead, psychologists believe that languages differ in the ease with which they embody certain distinction about the environment (Dale, 1976). In other words, it may be easier to express a concept in one language than in another but this does not mean that language determines thought.

[language acquisition predisposition,]

PHYSIOLOGICAL AND PHYSICAL BASIS OF SPEECH

For an adequate understanding of human language, it is necessary to keep in mind the absolute primacy of speech. In societies in which literacy is all but universal and language teaching at school begins with reading and writing in the mother tongue, one is apt to think of language as a writing system that may be pronounced. In point of fact, language is a system of spoken communication that may be represented in various ways in writing.

The human being has almost certainly been in some sense a speaking animal from early in the emergence of *Homo sapiens* as a recognizably distinct species. The earliest known systems of writing go back perhaps some 5,000 years. This means that for many hundreds of thousands of years human languages were transmitted from generation to generation and were developed entirely as spoken means of communication. Moreover, in the world as it is today, literacy is still the privilege of a minority in many language communities. Even when literacy is widespread, some languages remain unwritten if they are not economically or culturally important enough to justify creating an alphabet for them and teaching them; then literacy is acquired in a second language learned at school. Such is the case with many speakers of South American Indian languages, who become literate in Spanish or Portuguese. A similar situation prevails in some parts of Africa, where reading and writing are taught in languages spoken over relatively wide areas. In all communities, speaking is learned by children before writing, and all people act as speakers and hearers much more than as writers and readers.

It is, moreover, a total fallacy to suppose that the languages of illiterate or so-called primitive peoples are less structured, less rich in vocabulary, and less efficient than the languages of literate civilizations. The lexical content of languages varies, of course, according to the culture and the needs of their speakers, but observation bears out the statement that the U.S. anthropological linguist Edward Sapir made in 1921: "When it comes to linguistic form, Plato walks with the Macedonian swineherd, Confucius with the head-hunting savage of Assam."

All this means that the structure and composition of language and of all languages have been conditioned by the requirements of speech, not those of writing. Languages are what they are by virtue of their spoken, not their written, manifestations. The study of language must be based on a knowledge of the physiological and physical nature of speaking and hearing. The details of these aspects of language are covered in **phonetics** and **speech**; only the essentials are given here.

Speech production

Speaking is in essence the by-product of a necessary bodily process, the expulsion from the lungs of air charged with carbon dioxide after it has fulfilled its function in respiration. Most of the time one breathes out silently; but it is possible, by adopting various postures and by making various movements within the vocal tract, to interfere with the egressive airstream so as to generate noises of different sorts. This is what speech is made of.

The vocal tract comprises the passage from the trachea (windpipe) to the orifices of the mouth and nose; all the organs used in speaking lie in this passage. Conventionally, these are called the organs of speech, and the use in several languages of the same word for the tongue as a part of the body and for language shows the awareness people have of the role played by this part of the mouth in speaking. But few if any of the major organs of speech are exclusively or even mainly concerned with speaking. The lips, the tongue, and the teeth all have essential functions in the bodily economy, quite apart from talking; to think, for example, of the tongue as an organ of speech in the same way that the stomach is regarded as the organ of digestion is fallacious. Speaking is a function superimposed on these organs, and the material of speech is a waste product, spent air, exploited to produce perhaps the most wonderful by-product ever created.

Relatively few types of speech sounds are produced by other sources of air movement; the clicks in some South African languages are examples, and so is

the fringe linguistic sound used in English to express disapproval, conventionally spelled "tut." In all languages, however, the great majority of speech sounds have their origin in air expelled through the contraction of the lungs. Air forced through a narrow passage or momentarily blocked and then released creates noise, and characteristic components of speech sounds are types of noise produced by blockage or narrowing of the passage at different places.

If the **vocal cords** (really more like two curtains) are held taut as the air passes through them, the resultant regular vibrations in the larynx produce what is technically called voice, or voicing. These vibrations can be readily observed by contrasting the sounds of *f* and *v* or of *s* and *z* as usually pronounced; "five" and "size" each begin and end with voiceless and voiced sounds, respectively, which are otherwise formed alike, with the tongue and the lips in the same position. Most consonant sounds and all vowel sounds in English and in the majority of languages are voiced, and voice, in this sense, is the basis of singing and of the rise and fall in speaking that is called intonation, as well as of the tone distinctions in tone languages. The vocal cords may be drawn together more or less tightly, and the vibrations will be correspondingly more or less frequent. A rise in frequency causes a rise in perceived vocal **pitch**. Speech in which voice is completely excluded is called **whispering**.

Above the larynx, places of articulation in frequent use are between the back of the tongue and the soft palate, between the blade of the tongue and the ridge just behind the upper front teeth, and between the lips. Stoppage and release (technically, plosion) at these places form the *k* (often written as *c*, "cat"), *t*, and *p* sounds in English and, when voicing is also present, the *g* (as in "gay"), *d*, and *b* sounds. Obstruction at these and other places sufficient to cause noise gives rise to what are called fricative sounds; in English these include the normal pronunciations of *s, z, f,* and *v* and the *th* sounds in "thin" and "then." A vowel is characterized as the product of the shape of the entire tract between the lips and larynx, without local obstruction though usually with voicing from the vocal cords. It is contrasted with a consonant, though the exact division between these two categories of speech sound is not always easy to draw. Different shaping of the tract produces the different vowel sounds of languages.

The soft palate may be raised or lowered. It is lowered in breathing and allows air to pass in and out through the nose. In the utterance of most speech sounds it is raised, so that air passing through the mouth alone forms the sound; if it is lowered, air passes additionally or alternatively through the nose, producing nasal sounds. All but a few languages have nasal consonants (the English sounds *m, n,* and *ng* as in "sing"), and some, such as French, have nasalized vowels as well. A few people regularly allow air to pass through their nasal passages while they speak; such persons are said to "speak through the nose."

All articulatory movements, including the initial expulsion of air from the lungs, may be made with greater or less vigour, giving rise to louder or softer speech or to greater loudness on one part of what is said.

Every different configuration and movement of the vocal tract creates corresponding differences in the air vibrations that comprise and transmit sound. These vibrations, like those of all noises, extend outward in all directions from the source, gradually decreasing to zero or to below the threshold of audibility. They are called sound waves, and they consist of rapid rises and falls in air pressure. The speed at which pressure rises and falls is the frequency. Speech sounds involve complex waves containing vibrations at a number of different frequencies, the lowest being the voice pitch of singing and intonation, produced by the vocal cords in voiced sounds.

The eardrum responds to the different frequencies of speech, provided they retain enough energy, or amplitude (*i.e.*, are still audible). The different speech sounds that make up the utterances of any language are the result of the different impacts on one's ears made by the different complexes of frequencies in the waves produced by different articulatory processes. As the result of careful and detailed observation of the movements of the vocal organs in speaking, aided by various instruments to supplement the naked eye, a great deal is now known about the processes of articulation. Other instruments have provided much information about the nature of the sound waves produced by articulation. Speech sounds have been described and classified both from an articulatory viewpoint, in terms of how they are produced, and from an acoustic viewpoint, by reference to the resulting sound waves (their frequencies, amplitudes, and so forth). Articulatory descriptions are more readily understood, being couched in terms such as nasal, bilabial lip-rounded, and so on. Acoustic terminology requires a knowledge of the technicalities involved for its comprehension. In that almost every person is a speaker and a hearer, it is clear that both sorts of description and classification are important, and each has its particular value for certain parts of the scientific study of language.

Language acquisition

In regard to the production of speech sounds, all humans are physiologically alike. It has been shown repeatedly that children learn the language of those who bring them up from infancy. In most cases these are the biological parents, especially the mother, but one's first language is acquired from environment and learning, not from physiological inheritance. Adopted infants, whatever their race or physical type and whatever the language of their actual parents, acquire the language of the adoptive parents.

Different shapes of lips, throat, and other parts of the vocal tract have an effect on voice quality; this is part of the individuality of each person's voice referred to above. Physiological differences, including size of throat and larynx, both overall and in relation to the rest of the vocal tract, are largely responsible for the different pitch ranges characteristic of men's, women's, and children's speech. These differences do not affect one's ability or aptitude to speak any particular language.

Speech is species-specific to humankind. Physiologically, animal communications systems are of all sorts. The animal sounds superficially most resembling speech, the imitative cries of parrots and some other birds, are produced by very different physiological means: birds have no teeth or lips but vocalize by means of the syrinx, a modification of the windpipe above the lungs. Almost all mammals and many other animal species make **vocal** noises and evince feelings thereby and keep in contact with each other through a rudimentary sort of communication, but those members of the animal kingdom nearest to humans genetically, the great apes, lack the anatomic apparatus necessary for speech.

The development of speech has been linked to upright posture and the freeing of the vocal cords from the frequent need to “hold one's breath” in using the arms for locomotion. Certainly, speaking and hearing—as a primary means of communication—have a number of striking advantages: speech does not depend on daylight or on mutual visibility, it can operate in all directions over reasonably wide areas, and it can be adjusted in loudness to cope with distance. As is seen in crowded rooms, it is possible to pick out some one person's voice despite a good deal of other noise and in the midst of other voices speaking the same language. Also, the physical energy required in speaking is extremely small in relation to the immense power wielded by speech in human life, and scarcely any other activity, such as running, walking, or tool using, interferes seriously with the process.

The characteristics just outlined pertain to all of the world's languages. What is more a matter of controversy is the extent to which biological inheritance is involved in language acquisition and language use. The fact that language traditionally has been viewed as species-specific to human beings argues an essential cerebral or mental component, and in the 19th century certain aspects of speech control and use were located in a particular part of the human brain (Broca's convolution).

Whether or not the great apes have the mental capacity to acquire at least a rudimentary form of language has developed into an area of active research. While apes lack the anatomic structures that are necessary for the vocalization

of human speech, many investigators nevertheless claim to have taught chimpanzees, gorillas, and orangutans to communicate in languages whose "words" are composed of hand signs or geometric symbols. These claims have been hotly disputed, with critics arguing that the apes have not demonstrated true language acquisition in the sense of understanding the "words" as symbolic abstractions that can be used in new and grammatically meaningful constructions. Researchers working with the apes, however, maintain that at least some of the apes have learned to understand and manipulate the "words" as abstractions.

No one inherits the ability to speak a particular language, but normal children are born with the ability and the drive to acquire a language—namely, the one to which they are predominantly exposed from infancy. Children bring to this task considerable innate ability, because their exposure is largely to a random selection of utterances (apart from any attempts at systematic teaching that they may encounter) occurring within earshot or addressed to them. Yet by late childhood they have, through progressive stages, acquired the basic vocabulary of the language, together with its phonological and grammatical structure. This is substantially the same situation the world over, among literate and illiterate communities, and much the same number of years of childhood is taken up by the process. Thus, it would appear that all languages are roughly equal in complexity and in difficulty of mastery.

It is, therefore, clear that all normal humans bring into the world an innate faculty for language acquisition, language use, and grammar construction. The last phrase refers to the internalization of the rules of the grammar of one's first language from a more or less random exposure to utterances in it. Human children are very soon able to construct new, grammatically acceptable sentences from material they have already heard; unlike the parrot in human society, they are not limited to mere repetition of utterances.

What is under debate is the part played by this innate ability and its exact nature. Until the 1950s scholars considered language acquisition to be carried out largely by analogical creation from observed patterns of sentences occurring in utterances heard and understood by the child. Such a view, much favoured by persons inclined to a behaviourist interpretation of human learning processes (*e.g.*, the U.S. linguist Leonard Bloomfield), stressed the very evident differences between the structures of different languages, particularly on the surface. Since the late 1950s, a number of linguists have been placing much more emphasis on the inherent grammar-building disposition and competence of the human brain, which is activated by exposure to utterances in a language, especially during childhood, in such a way that it fits the utterances into predetermined general categories and structures. Such linguists, inheritors of the

17th- and 18th-century interest in "universal grammar," put their stress on the underlying similarities of all languages, more especially in the deeper areas of grammatical analysis (for the distinction between deep structure and surface structure in grammar,
Meaning

Critical Period Hypothesis: ----------

According to the critical period Hypothesis in linguistic [CPH], the ability to learn language is confined to a biologically circumscribed period, ranging from the age of about 18 months up to the age of adolescence. The expression of the genetic programme requires appropriate environmental conditions. It is argued that in the absence of normal exposure to language during the critical period. It would subsequently be biologically impossible to acquire language normally.

The CPH predicts that brain damage which cause language loss in adults should not have such catastrophic effects in infancy. This is because the child's brain is still being molded by maturational forces and the concomitant flexibility allows others regions of the brain to take over and proceed with development more or less normally. Currently, in fact there is no convincing evidence for a decisive cut-off point at adolescence, beyond which language is impossible.

Many researchers hold opposing beliefs about the Critical Period Hypothesis put forth by Lenneberg.

Lenneberg believed that the "language acquisition device, like other biological functions, works successfully only when it is stimulated at the right time".

Patkowsky suggests that a critical period for second language learning does indeed exist. Patkowsky found that learners under the age of fifteen achieved higher syntactic proficiency than who were over the age of fifteen at the onset of exposure. The Patkowsky's study sought to discern if learners who were exposed to second language learning before the age of 15 actually received higher syntactic proficiency than older learners.

The results showed that of those who were exposed to English pre-puberty (participants up to the age of fifteen) all achieved ratings of four through five whereas those in the post-puberty group received a wider range of scores, with the mean falling in the three range. Patkowsky posited that among all the factors he examined in his study, age was the factor that had the most significant impact of success in learning second language. Hypothesis, after the age of six, the ability to learn a second language begins to decline.

Some psychologists have suggested that there is a biologically determined "Critical period" for language development if an individual is not exposed to language before age 14 or 15, he will be unable to acquire language evidence does show that individuals who learns a second language in their teens or later do so with more difficulty and less "naturally" then a young child and usually retain something of an accent.

The child who produces his first words has usually been developing in perceptual cognitive and social terms for at least twelve months. That is to say, we first get the sequence: "agent-action-receiver of action" (ex-The child-eats-apple). Only later does it make sense to talk about subject-verb-object. The leading Piagetian researcher into language acquisition, has said that sequences like agent-action are what would be predicted from patterns of sensor motor intelligence in "Piaget's theory".
The association of meanings is known as concept development. A concept is a group of meanings connected with certain people, animals, or things. It is developed through learning, and the child's emotional reaction – A like or Dislike – is added. The association of meanings does not come about quickly. It is a life long, complicated process. It uses memory, imagination and reasoning to tie together meanings. These meanings are gained at different time and in different situations.

Children do not have much experience or knowledge of world meanings, and they cannot reasons the are adult does. As a result, many young children associate wrong or partly wrong meanings with certain kinds of objects or situations.

A child cannot use words correctly without understanding the concepts they represent, for example, all children have some understanding of position in space before they understand the concept of time. In language acquisition the first preposition a child uses consistently are in and on, both of which specify spatial location. Linguistic expression requires a new organization of sensor motor capacities. Language is not a direct mapping of thought or experience.

Communication: An Essential Human Behavior----------

Communication is the process through which we transfer and understand meaning. It is the means by which humans interact with each other and perform different tasks. Though animals also communicate (through innate forms of communication), human beings communicate through the use of symbols that

they have created. Our ability to convey meaning through the use of symbols is one of the qualities that distinguish us from other animals. It is through communication that we express ourselves, and get our ideas, feelings, and desires across other people.

The term 'communication' is derived from the Latin word communes meaning common. Through communication we try to establish 'commonness' with someone. That is, we try to share information, an idea or an attitude. For example, at this moment an attempt is being made to communicate to you the essence of communication.

In the process of communication a person sends the message and another person 'receives' it are tuned together for a particular message. Similarly, the newspaper you read or the TV you watch everyday, try to convey some messages to their readers and viewers. They constitute important media for mass communication. Advances in technology have made it possible to communicate through electronic mail, voice mail, and fax etc. These all are different forms of communication though the process is essentially the same. In all these attempts are made to transmit meaning from one person to another so that information and ideas can be conveyed. Communication, infact, is more than merely imparting meaning. It must also be understood. For example, in a group if one person speaks a language and others do not know that language the person speaking English will not be fully understood. Therefore, communication must include both the transfer of and the understanding of meaning.

The Communication Process

Communication can be thought of as a flow or a process. Misunderstanding often arises when there are blockages in this process. You will now read about the process of communication in terms of a model and how different kinds of distortion can disrupt this process. The elements of communication process can be described through the model given.

The communication model is made up of seven parts: (1) The source, (2) Encoding, (3) The message, (4) The channel, (5) Decoding (6) The receiver and (7) Feedback. We allow this process without really being aware about the steps involved.

The message is initiated by the source as "intentive behaviors" of a person i.e. thoughts, perceptions and feelings etc to be communicated. The source is a person who initiates a message, though the or she may not communicate with the sender of the message. We may say that the source initiates a message by encoding a thought. The message is encoded by the source. The thoughts and

ideas are transformed into word symbols, body movements, facial expression or gestures. These may be affected by the communicator's attitudes, skills knowledge, and socio-cultural context. For example the writing skills of the authors of the book help in communicating the message to the students. Since, we hold predisposed ideas on a number of topics; our communication are affected by our attitudes. Also, our communication is restricted by our knowledge about of a particular topic. You cannot communicate if you do not know and if you know extensively about a topic it is quite possible that the receiver might not understand your messages.

The message is the actual physical product from the source. Message can be in many forms such as when we speak, speech becomes the message. When we write the written material is the message. While gesturing our arms, hand movements, expressions of the face, eyes all are sending messages.

The channel is the medium through which the messages travels. The source decides which channel to use. It can be a formal channel, while communicating in a set up like schools, offices, and other organizations. While communicating at personal or social level, it can be informal channel.

The message is directed to the receiver. However, before the message is received, the symbols have to be translated in the form so that the receiver understands it. This refers to **decoding** of the message. Like the sender (encoding) receiver also is influenced by his/her skills, knowledge, attitudes, and the socio-cultural context. All these factors affect the receiver's ability to receive the message, in the same way as they affect the ability to send the message.

The final link in the communication process is **feedback.** It is the reaction of the receiver as intended (interpreted) by the communication source. For example, when the teacher teaches in the class, she/he always looks at her/his students to know whether they are understanding what is being said or are doing signals by nodding their head or in some other way, the teacher gets the feedback that students are understanding. Similarly, you must have seen that when a poet recites his poetry, he/she desires that there must be clapping by the audience, `which provides a feedback to the poet. Feedback provides a check on how successful a person has been in transferring the message and whether an understanding has been achieved.

Characteristics of the Communication Process

Communication is (i) dynamic, (ii) complex, (iii) systemic, and (iv) comprised of simultaneous causes and effects

- **Communication is 'dynamic'** because of its fluid nature. Messages are always shifting, having different meanings from time to time, and depending on the context. For example "Don't sleep over you work" will have different meaning for a younger child and a college going person.

- **Communication is 'complex'.** There are a variety of factors that affect communication between people. For example, the personality of an individual has an infinite set of dimensions such as likes, dislikes, and ways of behaving, which interact with personality variables of the receivers.

- **Communication is 'systematic'** because the variables known to affect exchange among individuals are interdependent and interactional. For example, a child's attempt to speak is dependent on a large number of variables such as—her chronological age, gender, parental pressure, home environment, intelligence and so on.

- **Communication involves cause and effect.** It has events, which are simultaneously causes as well as effects. For example, the message, "I do not want to study", could be the effect of teacher's scolding and the same message at the same point in time be the cause for an "I am sorry" from the teacher.

Functions of Communication

Communication between two or more persons is established with a purpose. Communication helps in sharing information, considering ideas, transmitting feelings, and exchanging opinions. Some of the purposes served by communication are given below:

– Through the process of communicating, we check our impressions of ourselves and of others, organize our physical environment, and get information about it, adapt to it.
– Achieve a personal identity by communicating with others through the responses of others to us. We reflect responses of others to us. We reflect, validate our self-images, and through our relationships enhance our personal growth.
– Share information, relate to others, and ensures a sense of mutual well being.
– Serves a foundation to help build relationship–for personal fulfillment as well as for achieving harmony among fellow human beings.

– Sharing information, considering ideas, transmitting, exchanging opinions, and thereby facilitating decision-making.

Communication is a complex process and to communicate effectively helps us develop social relationships and in our personal growth. For example, if your teacher says something to you, you will hear her words, interpret her behaviors, watch for non-verbal messages, and respond to her words, expressions, and body language. As you react to her she is watching you and if you respond verbally you get involved in a complex interaction of messages, feelings, and experiences that are exchanged. All these things are affected by your earlier communications, values of the culture, and environmental factors.

While the most important medium of communication is language, other symbols are also used. Communication can take place in two main forms: **verbal** and **non-verbal.** Speech and language are the main components of verbal communication. Non-verbal communication uses non-linguistic (non-verbal) cues such as gestures, body posture, facial expression, eye contact, head and body movement, and physical distance. "Actions speak louder than words" is a phrase that aptly explains the significance of non-verbal communication. These cues can be used on their own as well as with spoken language to either stress on the meaning of the particular spoken words or to give an entirely different meaning to what is being spoken. **Intonations** or loudness can change the meaning of the message. For example, think of a student who has asked the teacher a question and the teacher replies. "what do you mean by that"? The student's reaction to the teacher will vary depending on the tone of the teacher. A soft tone will convey a different meaning from a sharp and loud intonation. Similarly, **gestures** may set the rhythm for communication and convey interest and warmth. Gestures help illustrate ideas. Body posture and facial expression such as smile, frown, etc. can convey the speaker's attitude toward other persons or situations. Likewise eye contact and physical distance can communicate the degree of involvement of the two participants in the communicative process. For example, eye contact indicated interest and an invitation to communicate. Looking else would indicate disinterest in the person or in the ongoing conversation. Non-verbal cues may have different meanings for different people depending on the social context and their personal experiences. This will be clear if you try to recall the situations in which your gestures had been misinterpreted by your friends? Nevertheless non-verbal behaviors perform many functions as given below.

- They **are viewed as approach behaviours,** such as wave of hand, pat on the back, indicate the persons willingness to make contact.

- They **signal availability for communication.** These behaviours signal social accessibility. For example, facing people, moving close to the people, establishing eye contact indicate to the other person that communication is about to take place.
- They **increase sensory stimulation.** Increased physiological and psychological arousal is reported by eye contact, reduced physical distance or touch.
- They **indicate inter-personal closeness,** warmth and help to reduce psychological distance.

Patterns of Communication

To understand how communication takes place it is important to have some knowledge of the flow of communications through formal and informal communication networks.

Direction of communication: Communication can flow **vertically** or **literally.** Vertical Communication can take place in downward and upward directions. Communication that flows from one level of a group or organization to a lower level is a downward communication. When we think of managers, organizations heads, group leaders, communicating may be used to assign responsibilities, inform about expectations, instruct on job requirement, provide level in the group or organization. It is used to provide feedback to the higher-ups, reporting in progress made, suggestion, and grievances of the subordinates to the supervisors etc. **lateral Communication** takes place among person at the same level or among peers. This kind of horizontal communication among group members helps facilitate coordination and saves time.

The channels by which information flows in communication process can be either formal and informal. Formal networks are vertical, follow the chain of hierarchy, and are usually limited to task related communications. For example, communication between the principal in a school and the children assembled for taking entrance test is a type of formal communication. In contrast, communication in the informal network is free to move in any direction, skip authority levels, satisfies the social needs of the group member and facilitates task accomplishments.

Skills for Effective Communication

Interaction with others in any form requires several kinds of capabilities and skills. Attentiveness and perceptiveness are the two fundamental aspects of communication behaviors. Attentiveness of an individual to objects and people in the environment helps in the acquisition of information that is necessary to adapt one's own behaviour to the demands of situation. Although

inattentiveness is mostly attributed to the listener in the communication process, it can also apply to the speaker. I n either case, inattentiveness may result in inability to make sense of what is taking place in the conversation. This may result in misunderstanding, embarrassment or inappropriate behaviors.

Perceptiveness of the individual or understanding of the social context of which the individual is part, also helps in making appropriate and adaptive behaviour. Perceptiveness is also needed for adequate interpersonal communication. Perceptiveness refers to the extent to which an individual is sensitive to what meaning ought to be placed on other person's behaviour and what meanings others have placed on his or her own behaviour.

Perceptiveness, thus, involves attentiveness, i.e. attending to cues in the social environment, attributing and integrating meaning to those cues, and providing an appropriate response to those cues.

Some General Principles for Effective Communication

- In order to perform effective communication the following principles will be of great help. You may try to use them in your communication.
- Message should have a purpose and should be clearly stated.
- The appropriate method of communication should be selected keeping in view the content and the audience.
- Wherever possible more than one type of communication should be used to make the message more effective.
- The message should be presented in as interesting manner as possible.
- Constructive feedback on the message should be considered.
- While listening to a speaker, keep an open mind and evaluate the contents of the message objectively.
- Try to pick up any non-verbal communication cues used by the speaker.
- Effective communication also includes effective speaking and listening.

Speaking Effectively

- Be clear about your message and what you are aiming at.
- Know your audience and prepare your presentation according to their needs.
- Try to anticipate likely questions.
- Stick to the time given.
- Prepare brief notes-to consult while speaking.
- Check all facilities and equipment you are likely to use.
- Deliver you speech in a manner that should have an impact.
- Practice and rehearse before the formal presentation.

Effective Listening

- There are a number of habits that can be developed to improve listening skills. Some of these are:
- Keep an open mind to what the other persons is saying. Do not decide beforehand that what is being said is not worthwhile.
- Think ahead to evaluate whether what the speaker is saying is actually what you are expecting from the speaker.
- You may summarise, to ensure that you have really understood the point being made.
- Do not interrupt. Try to pick up any non-verbal communication.
- Try to get the meaning of what is being said than just listening to the words.

Barriers to Communication

You may have often experienced that what you had said was not understood by others or may have carried a different meaning. Such situations often cause misunderstandings, or may not bring the desired response. Can you think of the reasons for such problems while communicating? Communication is regarded as effective when the ideas, intentions or meanings intended by one person are successfully conveyed to another person. Communication between the sender and receiver may be accompanied by some amount of interference between the two. This ‘interference’ represents the barriers to effective communication.

Which can come from a number of sources. The problem may be with the sender of the message-who for various reasons is not able to or is unwilling to communicate the message clearly; or with the receiver who may be unable or unwilling to understand the message, which is being sent or there may be environmental factors, such as noise, which may affect the message, conveyed. The prejudices, knowledge, perceptual skills, attention span etc. of the receiver can result in interpreting the message differently from that of the sender. All the components of the model of communication have the potential to create distortion. Some of the prominent barriers to effective communication are given below.

Poor Communication Skills The sender of the message may not be articulate in sending the requisite information and this may result in passing inaccurate, inappropriate or insufficient information.

Use of Different Language Symbols The persons communicating may use different language symbols to represent the same idea. This may occur when the persons involved in communication speak two or more different languages.

Language and Words Used The person may be speaking the same language but the meaning attached to the words may be different. The words, expressions, jargon or slang used might have different meaning for different people. For example, the word fast may evoke different reactions in different contexts. It could mean good speed or could refer to a person who is clever and manipulative. Age, education and cultural background can also influence the language a person uses and the meaning given to those words.

Inattentiveness or Pre-occupation If the receiver of the message is preoccupied or is not attending to the message being sent, the contents of the message will not be fully understood. As students you may have experienced this in class, while the teacher is teaching pre-occupation or inattentive leads to inability to grasp what is taught in classroom. How inclined the person is to listen carefully to what is being said and his/her ability to understand the meaning will affect what they hear.

Communication Apprehension Anxiety of people to speak in front of a group can affect the whole communication. Such people may experience undue tension and anxiety.

Overload of Information In case a lot of information is passed on to the receiver, the important ones may get lost unless special attention is drawn to it, either by repeating, or highlighting in some way.

Distrust of Communicator When there is distrust or hostility between the sender and the receiver of a message, the message is likely to be distrusted.

Emotional State The emotional state of the sender or receiver at the time of sending the message will affect the way the message is perceived. They may not listen clearly or react objectively or become defensive or may feel threatened etc. Extreme emotions-such as jubilation or depression is most likely to hinder effective communication.

Physical Environment The quality of communication can be affected by factors such as noise, overcrowding, and extreme hot or cold environment.

(Part – II)

MORE ABOUT OF LANGUAGE AND NON VERVAL COMMUNICATION

. **Communication is the process by which people transmit information, ideas, attitudes, and emotions to one another. As such, communication is basic to the human condition.**

The Nature of language

Helen Keller tells in her autobiography that during her early years she remained imprisoned in her body, having only nebulous and uncertain links with the outside world. Left deaf and blind by an early illness, she had to depend on her remaining senses for gathering and interpreting information. For all practical purposes her handicap had locked Helen Keller within a highly private world. Since she was unable to see or hear, she could not acquire language or other symbolic means of communication in the manner of most children. Accordingly, she was excluded from the public world in which human beings link themselves together within that interpersonal network that constitutes human society.

The boxed insert below contains an excerpt from The Story of My Life. Here Helen Keller details how coming to learn language afforded her an intelligent understanding of an environment that until then had been virtually meaningless to her. She came to recognize that everything has a "name". In brief, she grasped the significance of words. through the use of words – verbal "handles" for grouping perceptions into units – she could symbolically conceptualize the events and objects in the world around her. This association between a verbal symbol and experience made it possible for her to use the symbol in the absence of experience. And since the symbols were shared with others, she could

transfer her mental state to others by the use of words. similarly, others could open their mental states to her.

Communication, then, is the primary means by which we link ourselves together within the larger human enterprise. As a result we live our lives largely within symbolic environments. Although various social insects (ants, bees, and termites) also aggregate in organized groups, their behavior seems to be principally integrated on a physiological and instructive basis. Since we are largely lacking in such inborn mechanisms, symbolic communication has become the chief compensating mechanism by which we coordinate and structure our behavior within groups and societies. In this sense, language was the "ticket" that admitted Helen Keller to social life and thus to full humanness.

Communication allows us to establish "commonness" with one another. A sender and a receiver become "tuned" together for a given message. This requires that one party "encode" a message by taking an idea and putting it in the form of a signal which can then be transmitted to the other party. Once coded and sent in signal form, the message becomes independent of the sender. The act of communication is completed when the other party receives the signal and appropriately "decodes" it.

Symbols

We live in a world of symbols. A symbol is any object or event that has socially come to stand for something else. It is a sign that conveys meaning by virtue of some socially shared convention, some understanding between users. Symbols are arbitrary standings for actual things. Although symbols stand for other things, they bear no necessary relationship to them. Thus, for example the word small is larger than the word big, and on this page the symbol orange appears just as black as the symbols black and while.

Symbols take a good many forms. Spoken and written words are familiar examples. But we also communicate with objects: in most societies, masks, hair styles, clothing, body adornments, tattooing, ribbons, veils, medallions, or other devices serve to communicate the social status of the wearer and the gravity of an occasion. Colors often have symbolic connotations: in the western world, red brings to mind anger (and Communisms); blue, emotional depression; yellow, cowardice; white, purity and innocence; black, evil and mourning (although among Blacks, there has been a recent trend to reverse the traditional symbolism by associating black with goodness and white with badness. **Gestures** – social acts – may similarly serve communicative purposes:

Symbols then are socially shared vehicles of human communication. Meaning is encoded in symbols, especially language. Symbols are critical to human social behavior because behavior is carried out in accordance with intended meanings. They are the vehicles through which meanings come to be shared. As such, symbols permit human beings to fit their lines of action together; they function as guides to action.

Languages

"Speech," wrote Thomas Mann, "is civilization itself." Indeed, speech may well be our most distinctive feature as human beings. Leslie White, a cultural anthropologist, observes that

without articulate speech we would have no human social organization. Families we might have, but this form of organization is not peculiar to man; it is not per se, human. But we would have no prohibitions of incest, no rules prescribing exogamy [outgroup marriage] and endogamy [ingroup marriage], polygamy or monogamy……Without speech we would have no political, economic, ecclesiastic, or military organization; no codes of ethics; no laws; no science, theology, or literature ……Indeed, without articulate speech we would be all but toollness, ….In short, without symbolic communication in some form, we would have no culture, "In the Word was the beginning" of culture- and its perpetuation also.

Language is a socially structured system of sound pattern with standardized meaning. It involves sets of symbols that catalog objects, events, and relations in the world. Language is our primary form of communication – our principal vehicle for transmitting meaning. It finds expression in speech; writing is secondary and derived from speech – a system developed to maintain of spoken language.

Language performs two major functions: (1) it enable us to carry on communication with others – to transmit to other people information, ideas, attitudes, and emotions (interindividual communication); and (2) it facilitate thinking (intraindividual communication). Language aids us in partitioning the world into manageable units and domains of relevance. It allows us to deal conceptually with things in another place and time; in so doing, it frees us from the here and now.

The meaning of Meaning

Symbols have meaning. But philosophers and psychologists alike have had much difficulty defining "meaning". One observer of the human condition notes

that "there is perhaps no more bewildering and controversial problem than 'the meaning of meaning'. Some philosopher have employed the term to refer to some sort of metaphysical 'essence' that characterizes a thing. However, this is not the way most psychologists and sociologists use the word. Generally, social scientists conceive of meaning as the relatedness of something to all other events or objects with which it is associated in the experience of an individual or group. It is the expression of all the information we have in our memory that is tied or bonded to the symbolic representation of something.

Social scientists find it helpful to distinguish between the denotative meaning and the connotative meaning of a word. The **denotative meaning** "points out" an object – it refers to certain specific properties or pattern of that object. The denotative meaning of the word pig, for example, is "a four – legged, curly – tailed mammal covered with coarse bristles." But pig also has a **connotative meaning** which consists of the emotional and evaluative associations of this word. The connotative meaning of pig has judgmental overtones – dirty, greedy, coarse, gross, and brutish.

Further, the word pig was employed during the late 1960s by some young people and political radicals as a highly charged derogatory term for a police officer. Misunderstandings often arise in human communication because of the different connotative meanings words have for different people. The words "capitalism," "Zionism," "love," "freedom," "independence," and "democracy" are good illustrations of this.

So as to identify connotative meanings of words more precisely, psychologist **Charles Osgood** has developed a form of measurement he terms the **semantic differential**. After analyzing many English words, Osgood found that connotative meanings primarily flow along three dimensions: an evaluative dimension (good – bad; pleasant – unpleasant; sacred – profane); a potency dimension (strong – weak; large – small; heavy – light); and an activity dimension (fast – slow; active – passive; sharp – dull). For instance, with the word rosebud we are likely to associate a connotative meaning of good, impotent, and passive on the three dimensions; in contrast, the word quicksand has associations of bad, strong, and passive. Recent studies have found that these same dimensions (evaluation, potency, and activity) characterize connotative meanings in such diverse languages as Japanese, Finnish, and the Kannada dialect of India. Although the same dimensions for connotative meanings depending on the culture, any given word may have different connotative meanings depending on the culture in question. For example, rain is a relatively unpleasant word for American college students; but for a Hopi Indian the word has pleasant association, because for the Hopi rainfall is scarce and essential.

Paralanguage

Paralanguage refers to the non semantic aspects of speech – the stress, pitch, and volume of speech by which we communicate expressive meaning. It has to do with how something is said, not with what is said. Tone of voice, pacing of speech, and extra linguistic sounds constitute paralanguage. Paralanguage is what we are referring to when we say, "It wasn't what she said; it was the way she said it." Consider, for instance, the difference in the meaning of the response "You told so – and – so" under the following circumstances:

As an angry retort to "Here after you get home on time [husband to his wife]."

As a response to the sexual invitation "Let's spend the night together."

As a response to a greeting – "Hey, Bhima!" – in a chance encounter on the street with a friend one has not seen in some time.

Baby talk is a type of paralanguage. While baby talk contains unique words (for example, "Choo – Choo" for train and "tum – tum" for stomach), it is truly distinctive in its paralinguistic features, especially its high pitch and exaggerated intonations. It has been documented in numerous languages from Gilyak and Commanche (the languages of small, isolated preliterate Old World and New World communities) to Arabic and Marathi (languages spoken by people with literary traditions). Most commonly, baby talk is directed toward infants, animals, and under some circumstances, adults. Among adults, it is used to display mockery, irony, and sarcasm, but it is more commonly employed between intimate friends and lovers and by hospital staff to patients.

In one study, researchers examined the relationship between doctors' feelings as reflected in their speech and doctor's success in referring alcoholic patients for continued treatment (with "success" defined as the individual making the keeping an appointment at a clinic for alcoholics). This study revealed that the doctor's tone of voice was related to successful referral. An 'angry' tone tended to be associated with ineffectiveness, since many alcoholic patients are especially sensitive to rejection. In contrast, a positive relationship existed between inferred anxiety and effectiveness in referral; alcoholics evidently perceived "anxious" speech by the doctors as having a nervous quality revealing concern.

Body language

He that has eyes to see and ears to hear may convince himself that no mortal can keep a secret. If his lips are silent, he chatters with his fingertips; betrayal oozes out of him at every pore.

Body language entails the nonverbal communication of meaning through physical movement and gestures. We tap our fingers to show impatience. We shrug our shoulders to indicate indifferences. We think an eye to demonstrate intimacy. We lift an eyebrow in disbelief. We rub our noses or scratch our heads in puzzlement. We slap our forehead when we realize we've forgotten something. We think uncomfortably in our chair. We extend a hand for a handshake. Through the motions of our bodies, limbs, faces and eyes we communicate information about our feelings, attitudes and intentions.

We often combine body language with verbal language and paralanguage. Indeed, on the basis of his research, psychologist Albert *Mehrabian* has devised a formula for the ratio by which the three ingredients are combined: the total impact of a message is 7 percent verbal, 38 percent vocal, and 55 percent facial. The kinesicist Raymond L. Birdwhistell also offers the "educated guess" that "no more than 30 to 55 percent of the social meaning of a conversation or an interaction in carried by its words". Although they may disagree on the exact proportion of meaning they attribute to verbal and to nonverbal clues, most researches conclude that nonverbal clues are the more salient. Further, we tend to give greater weight to facial expression than to either verbal content or vocal intonation in interpreting a communication in which these elements seem contradictory.

Mehrabian's research suggests that we use posture to indicate linking. The more positively we feel about people, the more we tend to lean toward them, the more time we spend looking them directly in the eyes, and the closer we stand to them.

Hugh McGinley and Pat McGinley likewise found that communicators with open body positions achieve greater attitude change in other than do communicators with closed body positions. An open body position in one in which we hold our elbows away from our bodies, extend our hands and arms outward, hold our keens apart, stretch out our legs, and cross one ankle over the other knee. A closed body position's is one which we hold our elbows next to our bodies, cross our arms, press our knees together, place our feet together, and cross our legs at the knees or ankles.

Albert Scheflen, a psychiatrist turned kinesicist, suggests that body language plays a critical part in courtship behavior. He says that we exhibit a readiness to

court by heightened muscle tone. We hold ourselves erect; we tighten up our legs and take a slouch out of our posture. Even our faces changes

As these changes occur, the women or man may begin to exhibit what is called "preening behavior." A woman may stroke her hair, check her make – up, rearrange her clothes, or push her hair away from her face. A man may straighten his hair, tug at his tie, readjust his clothes, or pull up his socks. These are all signals that say, "I,m interested in you. Notice me, I'm an attractive person."

Courting couples exchange long looks and flirting glances; they cock their heads and roll their pelvises. A woman will tend to put her head to one side, slightly expose one thigh, place a hand on her hip, or protrude her breasts. She may slowly stroke her own wrist or present a palm. Scheflen observes that under ordinary circumstances Anglo Saxon women rarely reveal their palms but that during courtship they are prone to do so – even smoking or covering a cough with a palm out.

If, indeed, the motions, wiggles, and fidgets that accompany ordinary speech define inner psychological states, then we should be able to decode body language. And some kinesicists have attempted to do just this. Yet what may initially appear to be an easy task has in fact proved to be exceedingly difficult. The resulting formulations have been shown to be rather imprecise. In a lengthy series of experiments, Robert Love tried unsuccessfully to establish a consistent relationship between body language and attributes. He finally concluded that individuals display nonverbal pattern that correlate reliably with inner attitudes only when persons consciously undertake to convey a given message with body language. All of this suggests that as a field, kinesics is still very much in its infancy**.**

There is, however, one aspect of body language that has been shown to be linked with certain states – the facial expression of emotion. Over a century ago **Charles Darwin** argued that the facial behaviors associated with emotion are universal to human beings, having been established in accordance with the principles of evolutionary theory. Other scientists have also sought a biological basis for various facial expressions. They note that important signaling functions which facial behavior play in the social life of many animals. For instances, apes and Old World monkeys typically lower their eyebrows to convey dominant or threatening intentions and raise their eyebrows to display submissive or receptive intentions. Further, researchers have observed that congenitally blind children show many of the same basic emotional patterns in their faces as sighted individuals.

Recently **Paul Ekman** has concluded that there are certain constants across cultures in the connection between specific emotions and particular facial behavior. He and his associates have shown subjects from widely different cultures photographs of the faces of individuals which in Western societies are judged to display six basic emotions: happiness, sadness, anger, surprise, disgust, and fear. Ekman finds that college – educated subjects in the United States, Brazil, Argentina, Chile, and Japan describe the same faces with the same emotion words. Moreover, with the exception of their failure to discriminate fear from surprise, the isolated and preliterate Fore New Guinea make similar distinctions among the Fore, fearful events are almost always surprising like the sudden appearance of a hostile member of another village or the unexpected meeting of a "ghost").

Ekman takes this evidence as demonstrating that the central nervous system of human beings is genetically prewired for the facial expression of emotion. However, he does not rule the importance of environment. Learning determines which circumstances will elicit a given emotional expression, and cultures formulate their own "display rules" that regulate the expression of emotion. Hence, as viewed by Ekman, the face is a crucial vehicle for the subjective expression of experience. It is the primary agency by which an individual's inner emotional life is made visually accessible to the world.

Eye Contact

Eye contact between people frequently functions as a channel of nonverbal communication. Depending on how people define the situation, it may signal an aggressive or dominating intent, as in a stare down; a sense of intimacy or close bonding, as among lovers; or a keen call for assistant, as with a prisoner of war appearing before a television camera. Experimental evidence suggest that a mutual gaze is physiologically arousing and that this arousal accounts for the powerful impact of eye contact as a channel of communication. Of course gazes come in many variations. We can glare, stare, ogle, or leer. We alter the symbolism of a gaze by titling our head, widening or narrowing our eyes, or lowering or raising our eyebrows. For instance, we typically perceive the lowering of brows as more assertive and domineering that we do the raising of brows.

Eye contact assumes considerable importance in public settings. We employ eye contact as a means for assessing strangers and defining their intentions. Consider our behavior on a city bus, a subway, or an elevator. For the most part, we do not value these forms of public transportation for their own sakes; we

think of them simply as means of moving from one place to another. We are 'exit – oriented': we get on to get off. Therefore, when we are within such contexts we usually aim to protect our own rights and to maintain a proper social distance from strangers. One way to achieve these outcomes is through **civil inattention**: we give others enough visual notice to signal to them that we recognize their presence but then quickly with draw visual contact to show that we pose no threat to them. Since being close to another signals the possibility of an interaction, we need to emit a negating signal if we are to avoid interaction. We do so by cutting off eye contact, a maneuver of civil inattention
A social psychology student made the following observation when he violated the expectations associated with civil inattention:

I got on the elevator with three other guts. We each promptly positioned ourselves at the four corners – one corner for each of us. In this manner we maximized the physical distance between us. We averted eye contact by facing the elevator door and keeping our eyes fixed upon the lighted floor numbers.

To see what would happen, I wished my upper torso and with a quick head turn and eye glance looked all three guys straight in the eye (I was standing in the corner by the elevator door). Instantaneously, the guys' eyes shot up to the elevator ceiling; the reaction was simultaneous in all three; their eyes darted out of eye contact.

Should we wish to initiate a conversation with a person with whom we are unacquainted, we signal our interest through a violation of the principle of civil inattention. If we are seated on a bus or at a cafeteria table, we may attempt "to break the ice" by following an initial look (the look associated with civil inattention) with an additional mutual look. The exchange of an additional look makes conversation much more likely.

Different social contexts provide a different permissible looking time – the amount of time that we can hold another person's gaze without being rude, aggressive, or intimate. The permissible looking time is zero on an elevator; it is a little longer in a crowded subway or bus; and it is still longer out on the street. Apparently greater leeway is permitted pedestrians "to look one another over." This is most apparent on college campuses, particularly among male and female students. Nonetheless, female students commonly defer to make students when men stare at them; they lower their heads and avert their gaze from the staring male whereas men generally maintain a more direct gaze. The eye game is not only a man – woman thing

Not all people feel comfortable with the eye game. One way to deal with the problem is to take oneself out of the game altogether by wearing sunglasses. This permits the person to receive other people's eye clues without in turn sending any. Hollywood stars and celebrities have long appreciated the value of sunglasses in allowing them to ignore their fans without hurting their feelings.